

FREE POLAND

A SEMI-MONTHLY

The Truth About Poland and Her People

Vol. I—No. 10

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Again She is making Sacrifices for Others.

By JOSEPH J. CHMURA

WAR! war! It spreads like a fire over all the old parts of Europe, devastating everything in its way. Scores of villages, towns and cities have been laid waste. Thousands of peaceful inhabitants have no roofs over their heads and are without food. We hear much about unfortunate Belgium and poor France, but very little of the unfortunate in Poland.

Poland as such may be said to be non-existent. She was wiped from the map of Europe 130 years ago by Russia, Austria and Germany, which violated all rules of right and humanity in the process. Years ago, when wild hordes of Turks and Tartars tried to invade Europe, they had first to go through Poland, but Poland's army was always ready for them. Poland was the watchdog of Europe, standing guard at the frontier. While we were fighting to keep out the barbarians the rest of Europe was intriguing to take our lands and cast our people into slavery.

When the Turks invaded Austria and besieged Vienna the Emperor of Austria left the capital and sent one emissary after another to the Polish King, John III, urging him to save Austria. The Pope at Rome also begged the Polish King to save Christianity. King John remembered all the wrongs done to his country by Austria, but he could not resist the appeal of the Pope. He thought the Lord had chosen him to be the instrument to push back the pagans. He raised an army of 85,000 men and went to the aid of Austria with the result that the barbarians were driven back to Asia. But King John received scant reward for all that he had done for Austria and Christianity; on the contrary, seeing that he had grown weak from fighting other battles, Russia, Austria and Germany took his country away from him and made his people slaves.

But they could not rob Poland of the spirit of freedom, which has never died and never will die so long as there is a Pole left. Thousands of Poland's best sons have frozen to death in Siberia; thousands have died in Austrian and German dungeons. Taxes were levied on the people which they could not possibly pay. When a boy in the old country I had seen Austrian officials take away the cow of a poor peasant and sell it for taxes. While the people of Belgium, France and England are fighting for their respective countries, there are nearly 1,000,000 Polish soldiers fighting against one another in the armies

of Russia, Austria and Germany. They are again making sacrifices for others. Out of this war let us hope that Poland as a nation will be restored, and that its people may once more be united, happy and prosperous.

Russia's Bayonets a Sea Over Poland

During a recent visit to Warsaw by George T. Marye, the American ambassador to Russia, and a party from the embassy, Mrs. Marye and Secretary Raymond Baker took occasion to make a trip near the battleline in Poland. They were escorted by a director of the Red Cross hospital to within three miles of the firing line.

Mr. Baker, in recounting details of the experience, said:

"The ambassador's wife enjoyed the trip across the battlefield tremendously and although we were almost in the centre of things, with every road and field black with massing troops, and the continuous booming of big guns was always in our ears, Mrs. Marye showed no apprehension, but only the keenest interest in what was going on. At one point we were close enough to hear the intermittent spitting of the machine guns. Here we came upon the line of secondary trenches and were invited to enter. In the marvelously constructed underground rooms we saw the soldiers, then off duty, gathered around small fires and singing. By peering through chinks between the sand bags lying on top of the trenches, we could see the curious vista of the country between us and the fighting.

It was so covered with moving troops that one got the impression that the country itself was in motion. Our route lay through a road close to within three miles of Sochaczew. The roads were soft and unfrozen in this region, making automobile travel difficult, and we had trouble threading our way through the double line of incoming and outgoing transports. The features which most impressed Mrs. Marye were the utter devastation of the country everywhere scarred by battle, and the stream of homeless and hopeless refugees, scantily clad and shivering, without the slightest idea whither they were bound."

The Will of Kościuszko

Made in the United States in 1798.



HADDEUS Kościuszko, being just on my departure from America, do hereby declare and direct that should I make no other testamentary disposition of my property in the United States, I hereby authorize my friend, Thomas Jefferson, to employ the whole thereof in purchasing negroes from among his own or any others, and giving them liberty in my name, in giving them an education in trade or otherwise, and in having them instructed for their new condition, in the duties of morality, which may make them good neighbors, good fathers or good mothers, husbands, wives, in their duty as citizens, teaching them to be defenders of their liberty and country, of good order of society, and in whatsoever may make them happy and useful, and I make the said Thomas Jefferson executor of this. 5th of May, 1798.

T. KOŚCIUSZKO.



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THREE LOVERS OF LIBERTY

AS GROUPED BY J. B. OGLOZINSKI.



Three Lovers of Liberty

GEORGE Washington (1732-99) was the Commander-in-Chief of the Continental forces and the first President of the United States. He showed his love of liberty as far back as 1774, when touched by the sufferings of Boston, resulting from the enforcement of the Boston Port Bill, he exclaimed: "I will raise a thousand men, subsist them at my own expense, and march with them, at their head, for the relief of Boston."

Again, as early as 1786 he expressed himself in favor of abolition by legislative authority. He possessed at his death 124 slaves, whom he directed, in his will, to be emancipated at the death of his wife, so that the Negroes of the two estates who had intermarried might not be separated.

That is the reason that when news of his death reached Europe, the mourning became, almost as widespread as it had been in America. The whole world saw in him a cosmopolitan statesman of the highest rank, and

structuring the fortifications at West Point, he later became adjutant to General Washington. In 1780-81 he served under General Greene in the South, and after the conclusion of peace received the thanks of Congress with the brevet of brigadier-general and became a member of the Society of the Cincinnati. He returned to Poland in 1786.

When the Poles rose in arms against the foreign oppressors, in 1794, Kosciuszko was made Dictator, and on April 4th, with about 4,000 peasants, mostly armed with scythes, he defeated the army of 61,000 Russians, on their way to Cracow, at Raclawice. Defeated at Szczekociny, June 6, 1794, he retreated to Warsaw, which he successfully defended against the enemy: In the darkest hours of Poland's cause he was proof against the most tempting proposals on the part of the Prussian King.

He visited the United States in 1797, and received a pension and a grant of land, but returned to Europe after the passage of the Alien Act by Congress. He refrained



The Battle of Raclawice, June 4th, 1794.

a noble friend of mankind. The whole world paid tribute to his unselfish devotion to duty, especially to the cause of independence, to his courage, his sublime hopefulness under defeat, his strong will, his marvel insight into character, his abiding faith in God, and his absolute integrity and purity of purpose.

In Washington and Kosciuszko America and Poland meet for the first time. It was in the memorable year of 1776 that Kosciuszko embarked for America. Letters of recommendation from Benjamin Franklin obtained for him a colonel's commission, Oct. 18, 1776. He was attached to General Gates's army in northern New York. The excellent strategic position taken by the American army at Bemis Heights, near Saratoga, was largely planned by Kosciuszko. Engaged as chief engineer in con-

from taking an active part in the Napoleonic war. In 1814 he entreated the emperor Alexander to grant an amnesty to the Poles in foreign countries, and to make himself constitutional King of Poland. Following in the footsteps of Washington he released from servitude, in 1817, the peasants on his own estate in Poland. His remains were removed to Cracow and were laid by the side of those of Jan Sobieski. Upon a small hill in the suburbs of Cracow there stands a cairn, called in Polish Kopiec Kosciuszki, built up of stones brought together by his countrymen from all parts of Poland.

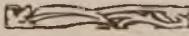
"Kosciuszko", writes Robert Nisbet Bain, "was essentially a democrat of the school of Jefferson and Lafayette. He maintained that the republic could only be regenerated on the basis of absolute liberty and equal-

ity before the law; but in this respect he was far in advance of his age, and the aristocratic prejudices of his countrymen compelled him to resort to half measures."

* * *

Casimir Pulaski (1748-79) differed from Kosciuszko in that he was an aristocrat. His father Count Joseph had a leading share in the organization of the Confederation of Bar in 1768, which was directed against the threatening power of Russia. As a result Casimir was outlawed and deprived of his estates, and he escaped to Turkey, thence to France, where he was induced by Franklin to assist the Americans against England.

He arrived in Philadelphia in 1777, and at the battle of Brandywine was appointed Chief of Dragoons with the rank of brigadier-general. In 1778 he organized an independent corps of cavalry and light infantry, called Pulaski's Legion, with which he led an unsuccessful sortie against the British, under Prevost, before Charleston. In 1779, he commanded the French and American cavalry at the siege of Savannah, where during the attack of October 9th he was mortally wounded, dying two days later on board the United States brig *Wasp*. Lafayette laid the corner-stone of the first monument to the memory of Pulaski, in Savannah, in 1824, completed in 1855.



An Answer to Georg Brandes's Charges Against the Poles

WITH the outbreak of the European war, the hope of freedom for Poland, cherished in the hearts of generations, has become a firm belief. The realization of such hope is confidently expected as one of the results of this conflict, which for the Polish nations is, in its truest literal sense, fratricidal. While we Americans of Polish birth or extractions are proud of our citizenship in the land of our adoption, our hearts and thoughts are now with our most unhappy brethren in thrice afflicted Poland and all our efforts are centered in bringing them material help and the spiritual consolation that we are striving to bring Poland's cause before the court of nations, with America's unqualified endorsement of its justice. In these our efforts we should, however, be circumspect and political.

Contrary to popular conception, it is easier to give material assistance, than to gain the good opinion and endorsement of the world. The former is the crying need of the moment, the latter will give concrete form of national independence in the near future for the inexpressibly dolorous sacrifices of the past and the present hour.

We, who plead Poland's cause before the American nation are aware that a sympathetic hearing is granted to us. We should, therefore, plead truthfully and without rancor, lest we prejudice our cause. We are appealing to a most cosmopolitan nation, a nation which in its component parts, despite presidential injunctions, cannot, and will not be neutral in sentiment but will voice its feelings and preferences according to its respective national sympathies. Yet, the American nation, welded into a strong though multi-charactered unit, has a virile sense of basic justice and love of fair play.

Poland's grievances are with governments, not with nations. In the arraignment of the Prussian, Russian and Austrian policies there should be no personal note of hatred. Poles all over the world have demonstrated their adaptability to climes and countries, their loyalty to adopted lands, their gifts of speech and sociability. If we, then, recite the wrongs and cruel persecutions to which Prussia for more than a century has subjected her Polish territory, our fellow citizens of German birth or extraction cannot take umbrage at us, but will distinguish between Prussian policy and Germanic people and endorse and support our plea for national independence. Poland, when a strong and influential kingdom was a generous neighbor to Germany, yea, Poland laid the foundation for

Prussia's greatness, long before king Frederic's predatory instincts forcibly enriched Prussia with Polish territory.

We realize our national faults, our idealism, our romanticism, we know that the passionate blood coursing in our veins makes us, at times, see the moment and forget the hour; we know that impulsiveness does not always take the right road to destiny: we do not deny that such our faults have been contributing causes to our misfortune. But we have learned all this in the hard school of experience and long ago we have begun to apply remedies. To-day the Polish nation is stronger in national spirit and unity of purpose than it has been, and numbering thirty millions of souls, she asserts her right to independent national existence and will combat with moral suasion and even physical force all those who deny her such right, while modestly insisting that the world has gained in civilization when Poland was great and strong and has become enriched in art, science and literature since Poland has been weak and politically non-existent.

It is a matter of profound regret that in such epoch-making hours there should be hurled at the Polish nation a wholesale insult, which is as undeserved as it is injurious. Dr. George Brandes, the distinguished Danish literateur and Zionist, who has often voiced his friendliness for Poland's cause, with much appreciation from the Poles, published in the forepart of November, through the columns of the daily "Politiken", appearing in Copenhagen, an article which charges the Poles in Russia with perpetrating the most atrocious crimes upon the Jews. The article cites instances and names, without giving dates or the source of information. It has been reprinted, especially in this country, in hundreds of papers and periodicals and it contains a most cruel and unjust arraignment of the Polish nation at the crucial moment when she is so much in need and sympathy. At the outset it will not be amiss to call attention to the history of Jewish migration to Poland under the reign of king Casimir the Great (1364) at a time when Poland was the only country that opened its doors to the persecuted Jew. Not wishing to gather information from Polish historians, a source which might be considered biased, I shall quote from the German historian Schlosser: (Vol. VI p. 332) ". . . the immigration was to be limited to the new province of Red Russia or Galicia, but soon spread all over Poland. The numerously immigrated Jews soon owned

all business and industries which could be made profitable without bodily labor, and in this manner created a class of citizens which wedged itself between the nobility and the peasant. They propagated in incredible numbers as they do wherever they settle, and gladly left honors and rank to others, if only the profits were theirs. Usury made them less hated in Poland than in Germany and when the demoralizing custom of Vodka drinking began, they remained sober, but used this passion to forge a chain for the Slavic nation to make it the more depending upon them. They took the peasant's ready money, and they even were regarded by him as his protector. Their inns, although uncomfortable and not very clean, were the only shelter for the traveler....."

It might be said that Mr. Brandes's attack upon a

the town the same estate owner accused all of the remaining Jews of giving provisions to the Austrians so as to make the Russians starve and all of the remaining Jews were put to death.

Mr. Brandes does not name the estate owner who had such terrible influence with the Austrian and Russian commanders as to send nearly a hundred Jews to their death. Nor does Mr. Brandes give one word of corroborating evidence of this alleged atrocity. Mr. Brandes charges that when the Russian occupied the town of Samosz, having driven away the Germans, the Poles accused the Jews of espionage and twelve Jews were sentenced to death, without a hearing. When five had been shot a Russian priest, in his hands an ikon, rushed upon the scene and prevented the execution of the remaining seven.



The "Kosynierzy" (Scythesmen) being blessed before battle.

Painting By P. STACHIEWICZ.

nation which to her own greatest detriment has given hospitality to the persecuted Jew nearly six centuries ago, comes with ill grace. However, ingratitude is a bad plea in the court of nations and we shall not force this issue. But to return to Mr. Brandes, who undoubtedly has become the unwitting victim of hearsay evidence, manufactured for the occasion and for a purpose. Mr. Brandes charges in detail that the Poles have incited and committed "pogroms" (massacres) of the Jews in Poland, Galicia and Posen! But he does not give the dates or the name of a single locality in Posen.... He charges that when the town of Bychara was occupied by troops, a Polish estate owner accused an aged Jew and his son of communicating with the Russians, because of which father and son were hanged; when the Russians conquered

Almost in the same breath Mr. Brandes says that there are 300,000 Jews in the Russian army among them a great many officers of the highest rank.

Then Mr. Brandes says that the Germans and Russians put many Jews to death because the Poles have accused them of espionage, and but a few paragraphs lower Mr. Brandes says that on the list of executed spies there appears not one Jewish name but that on the contrary, the well known Polish name of Potocki was found. Rather inconsistent on part of Mr. Brandes. Moreover, Count Potocki was killed by Prussians because he resisted the commandeering of his racing stables. Mr. Brandes continues to charge numerous atrocities, pogroms, rapine and murder committed by the Poles upon peaceful Jewish men, women and children and concludes with an appeal to the

world to protest against these cruelties and withhold its sympathies from a nation which countenances, incites and commits such terrible deeds and which, therefore, is not fit for self-government and does not deserve the blessings of liberty.

How will Mr. Brandes explain this one fact: that prior to the appearance of his article in this country in the latter part of November, not one word about atrocities committed by Poles upon the Jews, has found its way into the press, Semitic, anti-Semitic or neutral, in Europe or America. Germany has war correspondents at the Russian front. Would they have failed to write about it, especially because of the well known sympathies of the Poles with the allies? There are in Milwaukee hundreds of Jews who have relatives in war-stricken Poland and many letters from them have reached here: I have read some of them, but not one word is to be found about the atrocities alleged by Mr. Brandes. The whole of the Polish press has entered a most emphatic denial. That the Jews in Poland suffer in consequence of the war, is a matter of course. So do the Poles suffer. The Russian soldier and especially the Cossack, does not need any incentive from whatever source to molest and maltreat the Jews. *C'est son metier*,—it's his business. Simultaneously with the appearance of Mr. Brandes's charges in the American press, the Citizens Central Committee of Warsaw composed of Poles exclusively, with a prevailing anti-Semitic element, issued an appeal for relief, containing the following paragraphs:

"At the present moment, in cities and smaller settlements the Jewish population is in dire need. It is therefore the duty of all citizen's committees to hasten with relief for the poor Jewish population, out of local funds as well as out of those received from the outside. Relief should be divided between the Christian and Jewish population and in such work the advice of competent persons acquainted with the needs of the Jewish population should be sought....."

How does this compare with Mr. Brandes' frantic charges, badly plead in generalities and unsupported by any evidence whatever?

Yet, before the war Mr. Brandes wrote: "To love Poland is to love liberty, is to sympathize with misfortune, is to admire courage and heroism on the battlefield because Poland is the symbol of all that has been loved and fought for by the foremost types of mankind."

Surely, the Polish nation has not been metamorphosed from the foremost type of a liberty loving, highly idealistic and brave people into the fiendish rabble, with truly diabolical instincts for rapine and murder, as portrayed in Mr. Brandes' charge.

He himself does not believe it, for he says in his article:....."! And now, when the fate of Poland is in the balance, must I not be ashamed of what I have formerly written?....."

Let him rest assured that he need not be ashamed on that ground; but he should be, and undoubtedly now is, sensible of a great deal of compunction because he permitted himself to become a blind tool in designing hands. But a few days ago the "Hamburger Israelit" contained an article of Rabbi Dr. Arthur Levy, officially republished through the German Press Bureau, in which article Dr. Levy charges the Russian troops with having perpetrated "pogroms" in some two hundred Jewish settlements. But not one word of complaint against the Poles.

It is true, that economic and national questions have engendered a feeling of bitterness between certain Polish and Jewish circles. For some years past, in fact, as long as twenty years ago, the Poles in Russia and Prussia have developed a practical business sense; they have lost a portion of superfluous idealism and in its place have acquired a much needed materialism. They have become successfully active in financial and industrial fields, largely on the principal of co-operation. The Jews, who in the course of six centuries have acquired and become accustomed to dominance in all matters of business, offer a most energetic opposition to such Polish progress. Never having been Poles at heart, the Jews have even extended such opposition to purely national and political matters, and with large means at their command have waged a stubborn anti-Polish campaign. It is but natural and right that the Poles resent Jewish opposition to their aspirations for national and material independence; but the Jewish influences are far-reaching. Paderewski, suspected of anti-Semitic tendencies, had to shorten his last concert tour in this country because he had become a nervous wreck of the persecutions and threats from the same sinister sources that have incited Mr. Brandes to this lamentable attack, which, no matter what the reparation may be, has done grievous injury to Poland's cause.

But freely admitting the existence of such national, social and economic differences between the Poles and Jews, and, not otherwise than for the sake of argument, conceding, that in some localities such differences may have led to brute force, does and would that bar the Polish nation to her claim for existence, justify the perpetuation of the bondage in which she has been kept for more than a century?

With equal logic, or rather the lack thereof, Mr. Brandes might maintain that the American nation does not deserve liberty because negroes are lynched in the South and to some exclusive clubs and summer resorts throughout the country Jews are not admitted. Truly, *reductio ad absurdum*, but not any more so than in the Polish situation.

The Poles have valued highly Mr. Brandes' former good opinion of them, as they value the expressions of good will of all their sympathizers, no matter of what creed or nationality. The history of the Polish people, its racial characteristics, the utter lack of credible evidence to sustain, belie the dreadful charges which Mr. Brandes has so lightly flung and which might have weighed so heavily, were it not that truth has shown them to be groundless.

January 18th 1915.

CASIMIR GONSKI,
Member of the Press Committee of the Polish
National Council of America.

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To Editors and Publishers

The Polish Question is a timely one throughout the world. The contents of this publication will furnish, we hope, adequate material for use at opportune moments.

Between the Devil and the Deep Sea

THERE never was anything in history more wicked than the partition of Poland; nor has any nation, not even Belgium, been more cruelly wronged; and that loss has not yet been made good. Russia and Prussia have been equally severe, in stamping out all nationalist manifestations. Since the outbreak of the present war both Russia and Prussia have been courting the Poles in order to win their good will and loyalty.

The Poles of Russia, being subjects of a despotism, have been deprived even of the small right of representation which is accorded those of Prussia. Therefore, the Czar, through Grand Duke Nicholas, promised complete autonomy. He moreover promised that Prussian and Austrian Poland would be conquered and added to the Russian part, so that the new Poland, under Russian suzerainty, would be practically co-extensive with the old Polish kingdom. The imperial promise has been taken seriously by the Poles, and already a Polish national council has been organized at Warsaw to prepare the Polish people for their new national life.

Prussia's Polish problems seem to have eliminated themselves, at least temporarily. Poles everywhere are doing their full duty in the field of battle, showing cheerful obedience, a admirable courage, and no less spirit and determination than German soldiers. Some of the heaviest losses on the east frontier have been sustained by Polish troops, 365,000, of whom are in the field.

As a result there has been a great improvement in relations between the Poles and the Prussian government. Many indications go to show that the government is disposed to put an end to the long period of antagonism between itself and the Poles. The Polish language is no longer proscribed. Even the mobilization proclamations were printed in Polish as well as in German. Public processions of Polish athletic societies were authorized within a few days of the outbreak of war. Polish firms are receiving army contracts for the first time in many years, and the Polish Farmer's Co-operative association, one of whose main objects had been to fight the Prussianizing of German Poland, not only finds a market for its grain with the government, but also has representation on the military commission entrusted with purchase of army supplies. The settlement law (whose object is to settle German on lands in the Polish section) is slumbering, only a few purchases by the settlement committee having been reported since the outbreak of the war.

Churchill, head of the British admiralty, in a speech at Manchester said: "The ultimate exaction which the victorious Allies will inflict upon the peoples of Germany and Austria is the liberation of imprisoned nationalities within their grip. We see emerging from the conflict, so far as it has gone, first, the great principle of the right of nationalities; second, the great principle of the integrity of states and nations; and we see also the sanctions of international law so established that the most audacious Power will not be anxious to challenge them. We may see Poland united in loyal and harmonious relations with the crown of Russia."

Therefore, the czar's promise, improvements in relations between the Poles and the Prussian government, the significant utterance of Churchill prove that the war, which is trying the Poles most severely, has brought about one notable effect; namely, it has directed attention to some of the triumph of peace. The Poles are assured by all that a lightening of their burdens will be one of the results of the war.

The Poles have no reason to love either Russia or Prussia; and they must view with apprehension a triumph for either side. The issues are so complicated that there is all the more reason to avoid hasty partisanship. The Poles have proved great political wisdom by assuming a position of watchful waiting, and this position must be maintained. The Polish question rests upon an historical basis, and there is no need of weakening by patriotic oversensitivity for either side. Bernard Shaw tells us that the Junkers of England are as bad as the Junkers of Prussia. In the ocean of European intrigue the governments are all equally "honest" with one another.

As to question of blame, certainly intelligent people cannot help forming an opinion, but it need not involve idealizing either of the great alliances, which have grappled in mortal combat. The Poles in Europe are compelled to be neutral, because that is all they can afford to do. There are three kinds of neutrality. There is the neutrality of thought, the neutrality of expression, and the neutrality of action. In time of war the neutrality of action is meant; and the Poles forming as yet only a nationality, cannot, as an independent state, rise for joint action. They must be neutral since there are Poles in the Austrian, the German and the Russian armies who have remained loyal in each country to the established order.

It is eminently right and proper to have sympathies; but our efforts should not be exclusively directed to denouncing one country and the government of its Polish

territory. Free discussion is indispensable; a world federation cannot come about save through the free and full and frank discussion by the people of all political problems.

We said "by the people". The closing words of Lincoln's famous address expressed the hope that "government of the people, by the people shall not perish from the earth." But the governments by crownheads, by offsprings of incestuous marriages shall perish. The salvation of the world lies in the people.

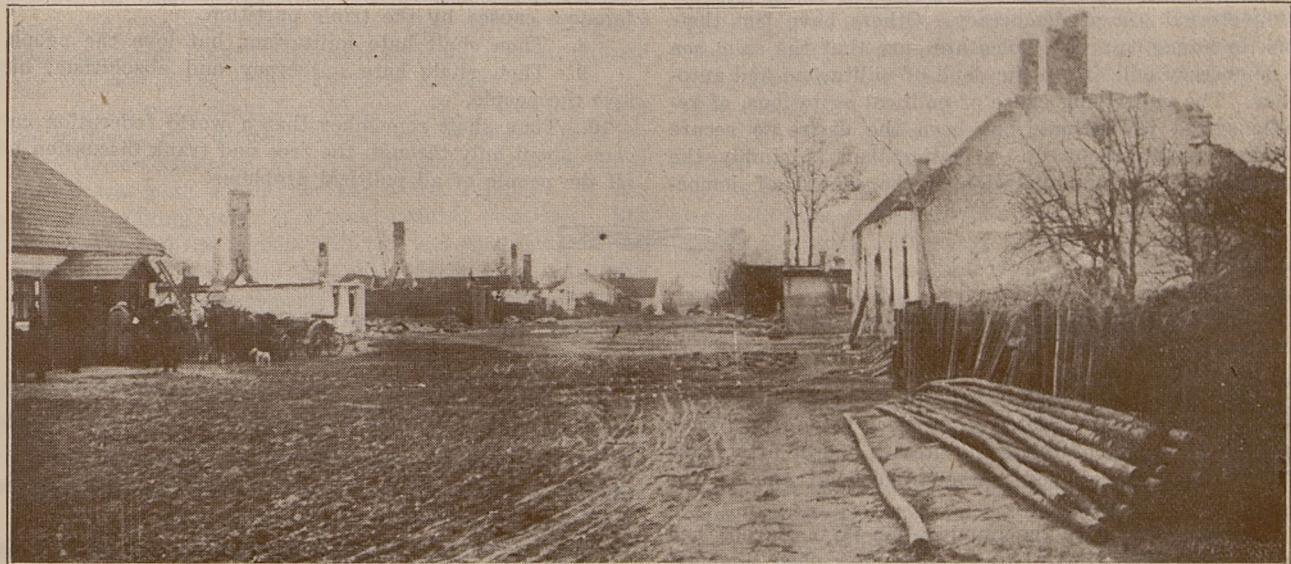
It is not Germany versus Russia, and Russia against Germany, but the German people against the ruling clique, the Russian people against the corrupt bureaucracy. Eternal vigilance is the price of liberty, and if that vigilance will express itself in the democratizing of the nations involved, the war will not have been waged in vain.

In that event the theory that states should be in perpetual and inevitable antagonism; that their groupings and alliances should have only this in view; that they should feel the constant physical or moral obligation to expand at each other's cost; that force is the only arbiter

the people, on the firing lines when not shooting at each other, exchange newspapers, jokes, and friendly tokens, listen to each other's songs and comport themselves rather as comrades than as enemies. War of territorial aggrandizement will not be begun through any plebiscite of any people, of any such rank and file; they feel, after all, that they are all brothers, and that there is room for all.

We are wholly distraught at the world's madness; our feelings are aroused and hopes alive; we see coming retribution and justice; yet our leaders amid this internecine war, can only counsel wisdom and patience. We should remain level-headed and calm-souled even promises are held out to us. One promise is as good as the other. And even if the promises should upon the termination of the war be realized, there is no reason to grovel in the dust and kiss our partitioners for the favors granted. If I steal your purse, and conscience-stricken return it, does that mean that you should kiss my hand and with tears in your eyes thank me for the "favor?"

The Polish nation has passed through fire and water.



SCENE FROM THE EASTERN TERRAIN OF WAR. Taken by Mr. L. Straszewicz.

A Street in Piaseczno, near Warsaw, where the Second Siberian Regiment charged desperately at point of bayonet invading German hosts.

to recognize as they are and always must be natural enemies; that war is therefore an eternal necessity, must go by the board.

It is not diseased and syphilitic numskulls that make up the states; it is the people who make up the states. Therefore, the way out is not through falling in love with the "batyushka"; the way out is through a greater democracy, a greater power to the people and the machinery for expressing their will. The war must remake the map of Europe. There must be no purpose of aggrandizement or humiliation, of dominance or crushing. All these are basic principles, but the various governments have reached such a high stage of civilization that they must have resorted to a war in order to be brought back to the fundamentals of all true human wellbeing, the indispensable bases of all true human worth and wisdom. It is the old story—Democratic vs Imperialistic ideals. The governments are to blame. The people's the thing. We daily read that the soldiers who are from the rank and file of

The suffering has improved the quality of the Polish race; it is all the better for that humiliation and anguish of heart. In Russian Poland, for instance, Bismarckian policy, politically to be condemned, economically and educationally has proved a boon to the Poles. Polish mismanagement, which the Germans called *Polnische Wirtschaft* has been done away with; and instead a virile middle class has been created, while the percentage of analphabets is even lower than that in some parts of the United States. In Russian Poland the Poles, scared by Jewish aggressiveness, have started a co-operative movement, inaugurating a "swoj do swego" (countryman to countryman) policy which keeps the people alive to their real vital issues. Galicia, that is Austrian Poland, in that respect is perhaps a little backward; the Poles there are still indulging in visionary patriotism, quite often inclined to impulses which carry their minds beyond the confine of reality.

The differences caused by the triple partition in the

national character are many; nevertheless the three provinces have been united in point of keeping the flame of national ambition burning with an ever clearer light; purified by sufferings, they are ready to arise as a united, responsible state.

Moreover, they should strive for that which is within their reach. Full independence is out of the question. The partitioned provinces, as has been said, have been estranged from one another, a fact which makes concerted action very difficult. And it is maintained that if the Polish nation is united and allowed self-government as a result of this war, some guiding hand will be necessary until the Poles learn the art of self-government. Certainly the Poles from the different provinces, when united, will require time to coalesce and present a homogeneous unit. The provinces must first learn how to hang together or surely they will again hang separately.

The Poles are striving to fit themselves for the great task that awaits them. In the crisis they should manfully demand Home Rule. They are between the devil of militarism and the dire sea of autocracy; they are between the devil of cruel war and the unstable sea of futurity; they are between the devil of imperialistic ideals and the calm, eternal sea of democracy. Others have lost their hope in humanity; the Poles are sure that the calm sea of democracy will drown the devil of militarism and autocracy. The underlying cause of political agitations, of rebellions and revolutions, has been the desire to secure freedom from absolutism. Nationalism is simply the tangible outward manifestation of the growth of democ-

racy. The Poles show their democratic spirit by demanding their national rights.

From this hodgepodge one could deduce the following decalogue:

1. Thou shalt idealize neither the Czar nor the Kaiser, neither the aristocrat nor the intriguing diplomat.
2. Thou shalt have no other gods than socialized democracy; thou shalt believe in "government of the people for the people, by the people."
3. Thou shalt believe in the triumphs of peace.
4. Thou shalt maintain thy position of watchful waiting, remembering that the Polish question rests on historical grounds and is a wrong which must be righted, no matter who be victor.
5. Thou shalt restrain thy spirit of vengeance and bitterness of feeling, while remembering that thy brothers are fighting for either side.
6. Thou shalt have sympathies, yet at the same time not denounce one autocrat exclusively, but all with equal venom.
7. Thou shalt strive for what is within reach; autonomy is to be desired, for thou must first forget the differences caused by the triple partition.
8. Thou shalt hate militarism, but love the people.
9. Thou shalt hate autocracy and absolutism, but love the people.
10. Thou shalt remember that a world federation can come about only through the free and frank discussion by all the people of all political problems.



Digging Under the Surface of that Literacy Test



In the short period of one hundred and thirty years these United States of America have grown from a country of thirteen states to one of fifty, from an impoverished commonwealth to one of the richest in the world.

It was only after the immigration from Europe had set in, that these United States took their place amongst the great nations of the world.

Once that immigration started the country grew as if over night. The Pole, the German, the Irishman, the Englishman, all have contributed to the Melting Pot of nations.

America is the product of the unlettered immigrant of yesterday. The children of the ignorant foreigner have assimilated the spirit of Americanism. They are the businessmen of to-day.

America became the Mecca of Europe's oppressed thousands, hungering for freedom, for free industrial action and development. These thousands, moved as if by a common impulse, came here to escape European servitude to build new homes and better, broader lives in a strange land. Many of these could neither read nor write, but they were honest, they were hard worker, and in time became bone and sinew of America's citizenry; for a literacy test is no adequate means whereby to determine the quality of good citizenship. Both in the old country and here in the States each of us finds some of the best men in the world unable to read or write, while one meets many undesirables who were fairly well educated.

Yet to-day there is a bill before Congress, which is expected to be come law, excluding all immigrants unable to read or write!! And this bill is backed up by Congressmen some of whom have descended from immigrants themselves!

The real reason behind this bill is the cry of the unemployed—"Work". The Congressmen laboring under a false misconception, think that the country is becoming overcrowded and with that view in mind seek to keep out a portion of the continuous European immigration. They are trying "to kill the goose that laid the golden eggs."

Instead of passing restraining immigration laws, why not develop a system of steering that immigrant into the farm lands of the West. There vast plains are lying undeveloped, untouched by the plow, while in the city a job is held at a premium. Each year the Western farmer wails that he is short of help to gather his crops, while in the city the unemployed are facing starvation.

Intelligent legislation would solve the problem of unemployment. Canada has done it, why not the United States?

There is no reason for keeping the immigrant out, ignorant or educated. We have a population of one hundred million; we have room for one hundred million more.

FRANK W. KEMPCZYNSKI

195 Belmont Ave., Newark, N. J.

The War and the Hopes of Poland

(A Lecture delivered by Dr. McElween at the Congregational Church of Evanston.)



N the splendid art gallery in Cracow, the central city of Poland, there are two paintings, of which the Poles are immensely proud. Both of these paintings are by the great Polish artist, Jan Matejko. The pictures are entitled, "The Battle of Grunwald", and "The Prussian Homage." The first shows the Lithuanian prince and the Polish king, Ladislaus, celebrating a great victory. It is the victory of July 15, 1410, when the Poles though greatly outnumbered, defeated the Teutonic knights. The second picture shows delegated envoys of Prussia bowing the knee in homage before the Polish king Zygmunt. This occurred in April of 1525. Both pictures tell of Polish triumphs over the Germans. They remind us that four centuries ago Poland was supreme over all that country which we now call Prussia, Silesia, and Pomerania. They recall the forgotten fact that in the long ago Prussia was for a long time a fief to the Polish town. They tell us that for many centuries Poland enjoyed a high and distinct culture and was one of the great nations of Europe.

Just a word about the old gray city of Cracow. It is the half-way city between Vienna and Warsaw. It is the most characteristically Polish of all Poland's cities. Until 1846 it was both a free city and a free republic. It was the last rallying point of Polish national existence. But a walk through its streets will tell you something of the grandeur that was once Poland's. Here is a university that has long since celebrated its five hundredth anniversary; a university which is monument to the statecraft and liberality and wisdom of the early Polish kings. It was begun as a library in 1364 by King Kazimierz, the Great. In two decades this library evolved into a university. In 1400 King Jagiello re-endowed and re-organized it. It bears his name. From this Jagellonian university have graduated some of this world's greatest scholars. Perhaps the most illustrious graduate of half a thousand years was Nicholas Copernicus, the great mathematician and cosmographer, who altered mankind's view of the world. If this address was a travelogue, I could tell you of a hundred institutions in old Cracow that would reveal the greatness of the Poland of the past.

Today, the Poles are a denationalized people. By the treaty of Vienna of 1815, Poland was divided into three parts. The largest part was given to Russia. This included the so-called inner kingdom of Poland, and the arrangement was that this inner kingdom was to be a separate state, bound to the Russian empire by a personal union of sovereigns. But that agreement was not kept. Germany and Austria govern the other two parts of Poland. Though Poland no longer has a separate political existence, her sons and daughters remain a distinct, individual, resistant people, who dream by day as well as by night of the re-establishment of Poland as an influential, political and national entity. The Polish eagle has been captured but he hasn't been tamed.

Poland rendered Europe a service, for which she has never been repaid. But for Polish valor and sacrifice European civilization would have been destroyed and Christianity would have been engulfed by the great successive swarms of Asiatic that overran Eastern Europe at frequent intervals between the thirteenth and seventeenth centuries. Poland stood like a sentinel at the eastern

gate of European civilization, while Italy and France grew in strength and in culture. You recall Victor Hugo's word, "While my dear France was the missionary of civilization, Poland was its knight." For this defense against the threatening barbaric hordes, Poland has been thanked by a treatment which is one of the great crimes of the ages.

The three great powers, Germany, Austria and Russia, think it necessary for the protection against each other to keep in subjection these twenty-five millions of highly cultured Poles. Like all Slavs the Poles are emotional, sentimental, idealistic, chivalric, romantic, extravagant and ostentatious. They love art; they hate work. Voltaire, in a fine paragraph, tells us how almost all the trade and industry of the Poland of his day was in the hands of canny Scotch, and grasping Jew. And one of the funniest passages in any literature is where Voltaire described how the canny Scot usually got the better of the grasping Jew in a trade. But the proud, luxurious Pole regarded trade and work with contempt. That was something for serfs and slaves, and not for Polish gentlemen, they thought.

The Slav is either one thing or the other. He is either brilliant or he is stupid. He is either way, way up, or he is way, way down. He is a noble, or he is a serf. In Poland there was no middle class. Poland is not unlike Kentucky. Kentucky abounds in colonels. Poland abounds in princes and marshals and generals. In neither Kentucky nor Poland are there many obedient private soldiers. The Poles are a gallant people. They are keen, brilliant, versatile, hospitable, courteous, fascinating. They are a race of artists. In music they excel. No modern composer of waltz music, with the possible exception of Johann Strauss, can compare for a moment with Moszkowski. That music is the Polish art par excellence is evident by the recital of such names are Marcella Sembrich, Jan Paderewski and Frederic Chopin. Many other great names might be mentioned. The Poles have attained eminence, too, in painting. I have already referred to Jan Matejko, the painter of Polish history. I might also refer to Siemiradski, the king of theater curtain painters. The Poles have done great work also in drama and literature. The two names, Helena Modjeska and Henryk Sienkiewicz, tell us of but two leaders in those two realms of art. The greatest Pole of all was Copernicus. He altered the view of the world for all mankind. Previous to his preachments, men believed in the Ptolemaic theory. They thought that this earth was the center around which the universe revolved. Copernicus taught them that this earth was but a speck of cosmic dust, and he taught men to be humble and modest.

Now, the story of the oppression of this gifted people is a sad story. They have been crushed and beaten, denied every night, and refused every liberty. Attempts have been made to annihilate them. Austria has not done all the mean and contemptible things that Germany and Russia have done. Galicia (Austrian Poland) is the only portion of the old land of Poland where Poles can breathe freely and think freely. It is the only province in which they can speak their own tongue. Indeed, in Austrian Poland the Poles have a kind of autonomy. There they can speak the Polish language, they can publish Polish newspapers, and have Polish societies. And the Poles

have rewarded the Austrian for this kindly treatment. They have given some of their best men to serve in the Austrian army, in the Austrian schools, and in the Austrian government. A great Pole, Count Badeni, has been premier of Austria.

But Germany has tried to crush the Poles out of existence. By a scheme of colonization and Germanization it has removed Poles from Poland, and put Germans in Poland. It has made teaching Polish children the Polish language a political crime. It has flogged Polish children because they said their prayers in the Polish tongue. And Russia has done likewise. Russification, they call it. But Russification is a most stupid policy, and it is as impossible of achievement as it is stupid. Its aim is to make everybody a Russian. It would fashion, make all men alike. It would make every Pole the duplic-

ate of every other Pole, and make every Russian the duplicate of every other Russian. It, too, forbids the speaking of the Polish tongue, and publishing of Polish newspapers.

But these policies of Germanization and Russification have only made the Pole love Poland with a deeper love, and have made him dream with greater frequency of the day when Poland shall be a self-respecting, self-governing nation. If Germany wins, all of Poland will be part of Pan-Germany. If the Allies win, the dream of the Pole may come true. The Russian czar has promised that if the Poles are loyal to him during the war, at its conclusion they shall have self-government. Of course, he may not keep his word, but France and England are now behind that promise. God bless Poland. May she have her hearts desire.



Poles Protest Immigrant Act



MORE than 100 Polish citizens of Chicago held a meeting in the city hall—in the court-room of a Polish municipal judge.

The Polish bishop sat at the bench and took the gavel. A Polish election commissioner acted as secretary. All the others in the room are prominent in their respective lines-editors, bankers, business men, city officials, lawyers, physicians, priests and educators.

They represented many powerful Polish societies, including the Polish National Alliance, the Polish Alma Mater and the Polish Roman Catholic Union.

They were, nearly all of them, the sons of peasants who had left their homes across the seas to come to America. Many of the old folks could neither read nor write. They were poor. They had no friends here when they landed.

But they banded together. They worked hard. They saved their money. They bought property. They raised families, and when the little ones became old enough they were sent to schools.

The new generation studied in the school and in the home. When they became old enough to work they were sent out to shop and factory and store and office to bring in what money they could. They toiled and they struggled and they accomplished.

And today they are the judge, the banker, the attorney, the physician, the man of affairs. They have property. They have built schools and churches and hospitals. They have made themselves good Americans. They are teaching their children how to become better Americans.

They met in the courtroom of Judge Edmund K. Jarecki few days ago to protest the literacy test which the legislators of the land seek to embody in the immigration bill.

The Polish citizens of Chicago believe it unjust and un-American. They are arousing the others of their race all over the country by written communication, by telegraph, by personal appeal.

The Right Rev. Paul P. Rhode, bishop of South Chicago, known to America as the "Apostle of the Poles", was in charge of the meeting.

"The literacy test", he said, "the test of mind, cannot determine character or morals. It is a restriction that is uncivilized. What of the men and the women who have given of their brawn, who have tilled the soil and raised up children that are walking today in the front ranks of American progress? What if those immigrants had been barred?

"We do believe in keeping out all those diseased, immoral and vicious characters. We urge their exclusion. But the peasants and the artisans of Europe are kept down under a tyrannical rule. They have no chance to study, to advance, to become enlightened. That's why they are fleeing here in such droves. And the United States would keep them out?

"They say it is to protect American labor they make these discriminations. They say the laborers of the United States are with them. It is not true. The Polish workmen are not so unreasonable. The Polish people in organized labor are opposed to the literacy test. The labor unions wherein the Poles predominate will join with us in our campaign."



Polish Women's Hospital Club in Warsaw.—The Lady to the left is Mrs. Stephanie Szydler, wife of a well known architect of Warsaw.

Scenes in Cracow

By CORA D. BOYD (President St. Louis Wednesday Club)

WHEN the Russians are almost at the gates of Cracow, the university home of the man who dealt not alone with this little planet, but with the universe itself—who changed not the map of Europe or of the world, but of the very firmament—who took us earth dwellers from our self-complacency as the center of the universe and bade us transfer that center to the sun, and humbly retire to our own tiny spot in the system—when Cracow, the alma mater of this man, Copernicus, is threatened, no one seems agitated nor much more concerned than with the fate of any distant foreign city.

I visited Cracow a decade ago and the impression of it is vivid and strong, and to me its destruction would seem a world loss, as one of the new large unmodernized cities of Europe, showing an old life of court and people and university, which touched the continental life at many points in by-gone days.

Two great men are intimately associated with it in our minds—this great world figure. Copernicus, whose statue stands in the quadrangle of the university and whose memory is treasured there in connection with every room and spot, where he, as student and professor, lived and taught five centuries ago, and the patriot, Kosciuszko—patriot in Poland, where he was victor over the Russians many times, but victim of the allied conquerors finally, who partitioned his beloved country and broke his heart in the doing of it, and world patriot in the cause of liberty, showing it in espousing our own revolutionary cause and fighting with us for freedom. This man's memory is vividly perpetuated there in a great mound of earth, like unto our own giant mounds, such as Cahokia, this one built up painfully by rich and poor alike, from earth, much of it brought from the battlefields which he had won, it stands several miles outside of the city, looking like a natural hill, and is surmounted by one huge boulder of granite, symbolizing the strength of this mighty soldier and lover of freedom. The Austrians use it as part of their fortifications against the dreaded Russians, and no camera may be taken near it for that reason.

The ancient Cathedral is greatly revered because here were buried the royalty for many generations, and here were crowned all the Polish rulers until the eighteenth century. It seems as though these old kings buried there might waken some day, go into the palace adjoining and look out upon Cracow and see little to surprise them, for a Rip Van Winkle steep seems over it all. No new buildings in the old town; your hotel is simply a palace put to new uses. Surely the nineteenth and twentieth centuries have laid light touches upon this place; the physical aspect must be much the same as when the last Polish king was crowned there.

The changes are in the people under Austrian rulers, the least progressive of the three who partitioned their country. The change in Warsaw, on the other hand, would be as from New York a century ago and New York to-day. A great modern city has arisen, a commercial giant, made so largely, we are told, by the single fact of the change of gauge in the railroad at that point—a military precaution of the Russians, which necessitates the transfer of every pound of freight from the west on its way to the interior of Russia. Here is pure modernity nothing original even, as far as could be seen, unless it were in the

little out-of-door theater, which was the first, to my knowledge, to put between its stage and the audience a stream of water—the germ idea of the St. Louis Pageant stage arrangement, perhaps.

Cracow has one unique feature, too, which a tourist can never forget, and which binds its own people to the town with a power that sentiment alone can do, for it is the lure or music which they associate with their home city. It came to me in the dawn of a summer Sunday morning, when, through my windows, were wafted the angelic strains of a hymn—not chimes, not organ, not human voices—but the softened tones of trumpets, and my thoughts went back to Fra Angelico and his angel hosts with uplifted trumpets, and I feared that it was all a dream; but when I went to the porter and asked him what it all meant I found that it was indeed a reality, but quite outside my experience. He said that many, many years ago a Polish nobleman died and left a fund to provide for four trumpeters, who at stated times daily should trumpet forth this lovely music from the tower of St. Mary's Church, overlooking the market place, the very heart of Cracow, as a memorial to him. The porter added with deep emotion, "I was a political exile from Poland for thirty years, and all that time this music haunted my homesick soul, and when I returned and heard it once more I wept like a child!"

And so as I read of alternate advances and retreats of the Russian bear on the quaint old City of Cracow, I wonder how long the sleepy university will hold its statue of Copernicus unharmed, whether the Polish kings will be left disturbed in their Cathedral tombs, whether Kosciuszko's spirit will be burdened anew with his hated foe, the Russians, and whether my angelic choir must be a memory only.

Plight of Poland is Pitiful, Starving in a War that Concerns Her not.

STERLING HEILIG in *The Pittsburg Dispatch*:

Poland is starving.

Yet Poland fears to speak.

Both sides make promises to Poland, pot of clay between two mighty pots of brass.

The very great Polish lady who sends this message to America, speaks in the name of Kosciuszko and Pulaski. Poles in the United States will approve that she appears only as Helene Bronislaski in an interview recounting the broken promises equally of Prussia and Russia. If she were a male descendant of Kosciuszko, she might have appealed in person to the 4,000,000 Poles in our land.

Whatever may be your sympathies, you can feel for Poland.

Poland is as innocent as a babe.

Poland is neither for nor against.

Yet Poland is ravaged—battle-ground of two gigantic armies. Back and forth, they burn and destroy.

And 12,000,000 Poles are starving!

A Frenchman's Letter from the Field of Battle

HE terrible conflagration in Europe has brought about a change not only in the appearance of countries but in the hearts of men as well according to the poet "The eaters of bread it has transformed into angels". Many a modest bread-earner has today become a hero in the struggle for the liberty of his land. Most cogent proof thereof is found in a letter which I received several days ago from a friend of mine, a Frenchman, and which had been written in the trenches. The letter reads in parts:

"For four months I have been in the theatre of war. I cannot express my happiness, which springs from the fact that I am doing my duty as a son of France, and that I am able to join in reviving the fame of our army, in rehabilitating the year of 1870. And with all the depth of my faith I assure you that not far off is the future which shall cover us with honor.

"The mobilization order has called to arms almost all the male members of our family, that is father, brother and myself. And I am proud of being able to communicate to you that even if while parting with home we had lost our hearts, we would have taken heart at thought of our mother's fortitude and patriotic faith; but we departed in cheerful and confident spirits.

"The first two months were hard, very hard. But it was not the discomforts in the trenches and the cares of war that were the cause, but the news brought by official communiques, of the approach of the Prussian vanguard toward Paris, of the removing of the government seat to Bordeaux, etc.

"And believe me, dear friend, that in those times we needed strength of will as well as strength of soul, in order to ward off from our hearts dark despair and doubt and retain deep abiding hope, and thanks to Thee, O Lord, Thou hast preserved it for us.

"In the first months of the war three times I had taken part in battle, the memory of the last encounter will remain for the rest of my life, especially that of the last fighting. For five days without cessation my battery was in fire. The fourth day in the evening the battle had become very fierce, our battery during three quarters of an hour giving 996 shots, while at our sides were roaring the batteries of our comrades; and we were buried under a hail of shrapnel and grenades, a veritable hell.

"I, however, had become so tired with former fighting that availing myself of a release from work, I fell asleep in the trenches. When I awoke, it was already day, the cannon were silenced, before us moved regiments of cavalry, dragoons with lances and magnificent cuirassiers. Soon came the news that the enemy was retreating, and that our cavalry followed in hot pursuit — it was the tenth of September — the battle at the river Marne — victory!

"From that day we all have breathed easily, luck is favoring our cause, slowly but always, we are driving the enemy from our soil. We live in trenches, sleep under ground, which, however, in this weather is more pleasant than sleeping under clear sky. We are awaiting results, taking pains to spare our people as much as possible, but despite our efforts, how many of us are there that will live to see the beautiful time of final victory!

"Thank God I am well and sound, as are also my father and brother.

"That is a picture which more and less will give to you an idea of the emotion and feeling experienced on the field of battle, which despite its horror has in it a touch of romanticism, and even beauty, if one battles for one's fatherland!"

That is the literal translation of the letter of Andrew Boyreau!

When I saw him last two years ago he was a student in the Central School in Paris, a taciturn, diligent, quiet and quiet-loving lad, and such I have known him to this time.

I remember once in our academic circle we were carrying on a lively discussion on the subject of capital punishment. Boyreau took my stand, vehemently opposing capital punishment. He maintained then that the right of existence is a sacred one, and it is wrong to violate it even for such a great idea, as the welfare of mankind. With Boyreau we agreed completely on the subject of pacifism. And today that pacifist, strong believer in the "inviolability of man" deems himself "fortunate" for being able to fight—deifying the field of battle!

War changes the hearts of mankind. But I to-day, Andrew Boyreau, condone this apostasy from your former ideal, I understand, you have listened to the sacred voice of patriotism. To us Poles the sentiment is well known, we bow our heads before you, for you fight in the defense of the liberty of your Fatherland, and perhaps—of mine also!

KAZIMIERZ ODROWĄZ.



A Chapel in Rycice, Russian Poland, the only building to escape complete destruction in the village.

When Poland Led All

(From the *Baltimore Sun*)

HE Poland of 1715 was larger than any other European country, with the exception of Russia. To-day it has no political unity. Two centuries ago its domain reached from the Baltic to the Carpathians, and stretched from east to west for a distance of approximately 600 miles.

The first partition of Poland came in 1772, when Prussia and Austria, alarmed by the progress of Russia in Poland, suggested as a means of maintaining the equilibrium of Europe, that all three powers readjust their territories at the expense of Poland. Poland lay utterly helpless. She lost about one-fifth of her population and one-fourth of her territory. The second partition, in 1793, reduced Poland to one-third of her original dimensions with a population of about 3,500,000. A third treaty of partition was signed in 1796. The Congress of Vienna in 1815 divided Poland between Prussia, Austria and Russia, with the exception of Cracow, which was erected into a republic imbedded in Galicia. Posen and Gnesen, with a population of 10,000, were left to Prussia. Austria remained in possession of Galicia, with its 1,500,000 inhabitants. Lithuania and the Ruthenian Palatinates continued to be incorporated as the so-called Congress kingdom, under the Emperor of Russia as the King of Poland.

In the same year Czar-Alexander I. granted the new kingdom a constitution which declared it to be united to Russia, in the person of the Czar, as a separate political entity. Poland retained its flag and a national army. In 1830 following the outbreak of the French revolution, a military revolt took place in Warsaw. This war lasted for 10 months and at its conclusion the Congress kingdom was reduced to the position of a Russian province. The last remaining remnant of Poland's separate political existence was Cracow, and it was finally occupied by Austria in 1846. The last attempt of the Poles to achieve in-

dependence was in 1863. It was marked by no real battle and the uprising was soon repressed. The national history of Poland closes with the attempt at freedom. In 1868 by ukase of the Emperor of Russia, the government was absolutely incorporated with that of Russia and the use of the Polish language in public places and for public purposes was prohibited.

Russian Poland contains the first line of defense of the Russian Empire on its western frontier. The marshy lowlands, covered with forests on the western bank of the Vistula, offer a natural defense against an army advancing from the west and they are strengthened by number of fortresses on that river. The center of these latter is Warsaw.

The Poles are rather of medium stature and well built. Those in the south are dark and in the north are inclined to be fair. While well endowed by nature they are "to-day not remarkable in that energy which characterizes the Northern races of Europe, and in a sense of unity which has been the strength of their present rulers, and the reason is obvious". For several years past the German element has been annually increasing, both in number and in influence in Russian Poland. From remote antiquity Poland has been celebrated for the production and export of grain. Since 1875 there has been a remarkable development of manufacturing enterprise. The railroads of Russian Poland have an aggregate length of 1,300 miles.

The entire administration of the province is under the Governor-General residing in Warsaw. After the insurrection of 1863 all towns with less than 2,000 inhabitants were deprived of their municipal rights. The elective municipal councils were practically abolished and Russian officers nominated in their place. The prevalent religion is Roman Catholic.

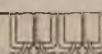


“Poland and Freedom Again”

By JAMES SMILLIE

Arise! Men of Poland, arise in your might
 For you morning breaks, 'tis the end of your night;
 "Twas but for a season Hope bade you farewell,
 Now freedom's bright dawn bids you wake from your spell.
 The world shall know 'tis a rising of men,
 When Poland awakens to freedom again.
 Let the Prussian hound feel the power of your blow;
 Set your heel on the neck of the Austrian foe,
 Vile cur! Cruel serpent! To both make it plain
 That Poland has wakened to freedom again.
 They shall know as they come and writhe in their pain
 That Poland has wakened to freedom again.

Kosciusko shall look from the land of the shades,
 And rejoice that the flower of your valour ne'er fades;
 With Campbell shall joy in the spirit to see
 That Poland again is a land of the free.
 Let the thought nerve your arms as ye add to the slain,
 Be your battle cry, Poland and freedom again!
 As the new era dawns awake from your spell,
 To give future ages the lessons to tell;
 They ne'er can be slaves who cherish like thee,
 The hopes of the brave, the hearts of the free.
 You shall conquer by right, you shall quit ye like men,
 To the battle cry, Poland and freedom again!



Contributions to the American Polish Relief Committee of New York, 487 Fifth Avenue

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